Vol. III. No. 2

YALE DIVINITY QUARTERLY.

Published by
The Students of the Divinity School of Yale University.

OCTOBER 1906.

TABLE OF CONTENTS.

PROFESSOR GEORGE B. STEVENS . . . 37
FUNERAL ADDRESS 38
EX-PRESIDENT DWIGHT.
EXTRACTS FROM BIBLICAL WORLD . . 41
PROF. F. C. PORTER.
THE SCHOLARLY SPIRIT IN THE MINISTRY 43
THE LATE PROF. GEORGE B. STEVENS.
THE AUTHORITY FOR THE MINISTER'S MESSAGE 47
REV. O. E. MAURER, '06.
TWO MINISTERIAL REEFS 51
REV. A. S. PHELPS, '89.
THE MISSIONARY PROFESSORSHIP AT YALE 56
PROF. H. P. BEACH.
THE PROBLEM OF CHRISTIAN ENDEAVOR . 60
REV. SHELTON BISSELL, '02.
AN OPPORTUNITY IN CUBA, ... 62
REV. E. P. HERRICK, '71.
AN APPRECIATION OF PROF. STEVENS . . 64
HENRY D. SMITH, ... 65
NOTICES OF RECENT BOOKS 66
EDITORIAL, ... 68
SEMINARY NOTES, ... 69
ALUMNI NOTES, ... 70

Entered as second-class matter May 26th, 1904, at the Post Office at New Haven Conn., under the act of Congress of March 3, 1879.

The Theological Department

OF

YALE UNIVERSITY

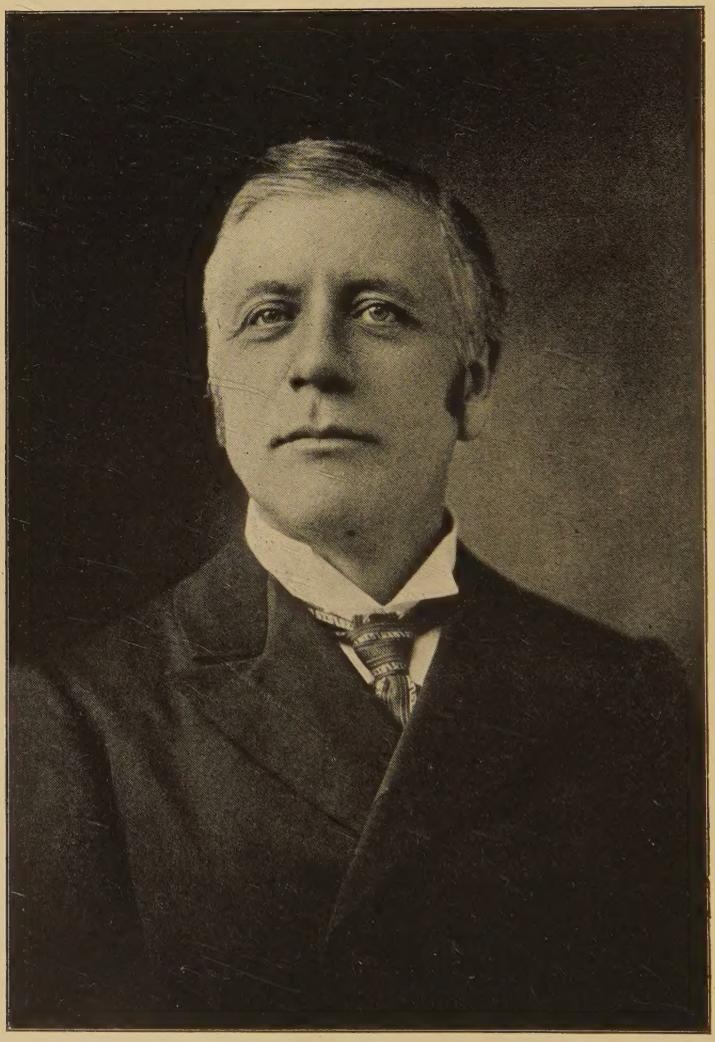
(The Yale Divinity School)

Offers exceptional opportunities for regular and special instructions for theological students, or for those who desire to lay a broad foundation for the work of teaching. Attention is called to new departments of the Theory and Practice of Foreign Missions and of Practical Philanthropy. The Divinity quadrangle comprises a group of buildings which afford a complete and independent equipment for theological purposes, while being situated in the heart of the University, with convenient access to all its advantages, in the use of which there is no restriction.

The eighth-fourth year began September twenty-eight.

For information address the Acting Dean of The Faculty,

Drawer 4, Yale Station.



PROFESSOR GEORGE B. STEVENS.

Yale Divinity Quarterly.

VOL. III. OCTOBER, 1906. NO. 2.

PROFESSOR GEORGE B. STEVENS.

PROFESSOR GEORGE BARKER STEVENS was born at Spencer, N. Y., on July 13th, 1854. He was the son of a farmer and took the ordinary course of study in preparation for college, entering Cornell University. From there he went to the University of Rochester, where he was graduated in 1877. He then pursued one year of study at the Rochester Theological Seminary, coming from that institution to New Haven, where he took his final years of Theological study in the Yale Divinity School, graduating in 1880.

After leaving the Seminary, he became pastor of the First Congregational Church in Buffalo, N. Y., serving there for two years, and then was called to the pastorate of the First Presbyterian Church at Watertown, N. Y. In the meantime, he was devoting himself to philosophical studies, and received the degree of Ph. D. from the Syracuse University in 1883. During the year 1885, he went abroad and studied at Jena, receiving, on examination, the degree of Doctor of Divinity from the University of Jena. On his return home, he resigned his pastorate and accepted the professorship of New Testament Criticism and Interpretation in the Yale Divinity School, where he was the successor of President Dwight. He held this chair until 1895, when, on the resignation of the late Professor Harris, he was transferred to the chair of Systematic Theology.

While eminently successful as a teacher of the New Testament, his philosophical studies have always been his first love, and entering upon the professorship of Systematic Theology, he at once won a distinguished place as an instructor and an author. Early in his professorial career, Professor Stevens became an author, publishing a short Commentary on Galatians in 1890, and also the Pauline Theology and the Johannine Theology. These

three were essentially scholarly works. He then published a popular treatise on Christian doctrine, entitled Doctrine and Life, and then the Epistles of Paul in Modern English, later reprinted as the Messages of Paul and the Messages of the Apostles. Finally he published a volume entitled the Theology of the New Testament, which appeared in the International Series of Theological Treatises. This has been widely used as a text-book, both in this country and in Great Britain, and stands alone among original English in books as an elaborate treatment in this branch of theological science. He then published a popular book entitled the Teaching of Jesus, and a year ago he brought out another theological volume entitled, the Christian Doctrine of Salvation. This is a somewhat elaborate treatise, comparable with his New Testament Theology already mentioned, and in the same series. It has received high commendation from the representatives of progressive theology at home and abroad.

In 1902, Professor Stevens received the honorary degree of D. D. from Illinois College, and in the same year the honorary degree of LL. D. from the University of Rochester.

While distinguished as a scholar and as an author, he held the highest place in the community as a man. He was the farthest possible removed from being a recluse, but was a most companionable man,—always optimistic in his temperament, cheerful, delightful as a conversationalist, full of humor, and always manifesting good will. He was also a man of affairs, and for some time had been one of the Directors of the Yale National Bank of this city. He was widely and favorably known among the churches of the State and elsewhere as a preacher, and had been much in demand as a lecturer before Summer Assemblies of ministers, having, in recent years, visited Summer Schools of Theology in the Middle and South West, where he was received with great acceptance. His death will be an almost irreparable loss to the Yale Divinity School and the University. He leaves a wife and two daughters.

FUNERAL ADDRESS BY EX-PRESIDENT DWIGHT.

We loved our friend, who has just left us, most sincerely—

we who knew him in the intimacy of a long-continued friendship—and we meet together this afternoon to offer our tenderest sympathy to those for whom his affection was stronger and more beautiful than it could be for any one beyond the inmost circle of his own happy home. We loved him for what he was in himself and for what we found in him for ourselves. His personal presence—his movement as we saw him passing in his daily walks—his genial smile and cordial greeting when he met us in his own house or in ours, all bore witness of the man within. The freshness and vigor of his mind answered fully to the outward manifestation. The strength of intellectual maturity was united with the eagerness and enthusiasm of the childhood years—a union which always gives a peculiar charm, as I think, to those in whom it is realized, and renders them not only attractive but also stimulating and helpful to others who are open to their influence. As a natural result of these gifts, his mental activity was unceasing, and was as delightful to himself in its constant exercise as it was fruitful in its results. He was a happy man because he had already gained so much. The assurance that there was more, and far more, to be gained in the coming time made him yet happier, and he moved onward ever rejoicing. How could it be otherwise than pleasant to see him, and to share, for the hours of our association with him, in his enjoyment of life. How could we forget him or lose thought of him when those hours had passed.

The kindliness of his heart, also, was as true and as genuine as the eagerness of his mind. Here, again, his personal presence was a testimonial to the reality. No one could have a passing sight of him without receiving the impression that there was in the man a spirit of good will which would move him to be helpful where help should be needed, or to be helpful with the true charity of the Gospel. But his friends who knew him in the frequent or daily intercourse of life saw more than this. They had a vision of the inner sentiment and feeling which, while never yielding unbounded control to the emotions, was always impelling him towards Christian service and Christian love. They learned, therefore, to trust him and to place reliance upon him in their movements for the good of others, and, as they counseled or

worked with him, they had the happiest confidence in what would be the promptings of his heart. Moreover, in their own personal intercourse and growing friendship with him, they came to a deeper and a more complete appreciation of what he was in his kindly affection for themselves. They loved him not only because they saw in him so much that was fitted to awaken their sentiment, but also because they saw that he loved them.

And, once more, in the soul's life—where the man turns towards God—how manifest it was to all who had the opportunity to know of his career, or to see him in his Christian service, that he had had the Divine teaching and had yielded himself to the heavenly influence. The rich results of his ministry in many lives bear the happiest testimony to the spirit that inspired it, and the uplifting thoughts which his pupils, in the subsequent years, gained as they were under his instruction show most clearly whither the movement of the inmost man within him was ever tending. He was living in the world, indeed, throughout his course—taking into himself its best life in full measure and rejoicing in all the blessing which it had to offer to him—but his outlook was beyond it, toward the greater life of the future, and above it, to the Divine realities. His friends who knew him most intimately and were of kindred spirit with himself loved him with sincerest affection because of what was in his soul.

This is the hour for the utterance of our farewell word. The time for a fitting commemoration of his work so honorable to himself and so useful to others, and of his life which was full of earnestness and manly effort and rich results, will come in its own season, and the story of it all will have its own inspiration in itself. To-day our thoughts are of a friend and of our parting from him. I give you what I would say to you as appropriate to the hour, and tell you of my own thoughts, resting upon what he was, which have been with me since the sad tidings of his death came to us all. My thoughts have been these: The first vision of the other life—how beautiful it must be to a mind like his. It must have in it the promise of an endless and joyful progress in knowledge of all that is true and good, and thus of the fullness of abiding happiness. The last vision of those whom he was leaving behind him in his earthly home—how sure and

certain it is that he can never forget them, but that the love of his heart will always continue theirs until they meet again, and that he will then rejoice in leading them into a knowledge and happiness like to that which he has known in his own blessed experience.

And now may I offer you for your remembrance and meditation those words of Jesus which seem to me among the most precious that have been given us in the New Testament:—"In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you; and if I go and prepare a place for you, I come again and will receive you unto myself, that where I am, there ye may be also;" and the words of the disciple, "And he showed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit in every month."

Jesus has taken our friend to the Father's house, that he may be with Himself in all the future, and the tree of life is yielding its fruit of blessing for him in the beautiful city in every month.

EXTRACTS FROM AN ARTICLE IN THE BIBLICAL WORLD FOR SEPTEMBER.

BY PROFESSOR F. C. PORTER.

IT was characteristic of Dr. Stevens' mind that he chose the region of relative light and certainty, and not that of inevitable and discouraging obscurity. The task he chose, the most practicable and a highly necessary and useful one, he performed in a conspicuously able manner. His book, "The Theology of the New Testament," it may be safely claimed, is the best such exposition in English.

Dr. Stevens' style is distinguished by clearness and directness. There is a skill in the discussion of abtruse themes which rests on clearness of thought. What he had not thought through and what he had not made completely his own, he did not try to express. This characteristic of his writing revealed itself in his method of study. Though a diligent reader of the literature of his subject, he did not accumulate material in the form of notes. He read widely and then, out of his own mind and in his own style, he wrote, rapidly and with zest, and in a form which he only slightly modified by subsequent revision. Thus, although he wrote only in the morning, and usually with the interruption of an hour's lecture, he was able to produce so large an amount of finished work. After he had undertaken a task he was uneasy until it was accomplished. He was an example of that rare variety among writers, one whose promises were always fulfilled before they became due. This promptitude showed itself in all his ways. Order ruled on his study table and in the management of his affairs. This quality was not unrelated to his love of clear thought and lucid speech, of which mention has already been made.

Dr. Stevens' way was not that of mysticism or emotion. It was not chiefly that of speculation. His talent and training led him to attack the problem of the natural and rational use of Scripture as a source of theology. He applied an unusual power of clear thinking to the task of discriminating in the Bible between form and substance, between things temporary and things eternal.

However severe toward opinions, he was full of friendliness and good-will toward men. Toward others' work he was generous and appreciative; with regard to his own, always modest and unassuming. His interest and purpose remained positive, not critical. Through many classes of loyal students, whose thought he has led out of doubt or out of dogmatism into our atmosphere both of faith and of freedom, as well as through his books he will still work and speak.

In the intimate circle of his associates Dr. Stevens exhibited the qualities of brightness of spirit, true friendliness, and practical wisdom to the various duties and frequent perplexities of our common task, he brought the aid of a never-failing humor and uncommon measure of common sense. His tempter was never ruffled, his cheerfulness never clouded.

THE SCHOLARLY SPIRIT IN THE MINISTRY.

ADDRESS BY PROFESSOR GEORGE B. STEVENS.

GENTLEMEN OF THE GRADUATING CLASS:—It is customary, on occasions like this, for some member of the Faculty to offer a word of suggestion or counsel to those who have finished their studies with us, and who stand on the threshold of their life-work. It is the last opportunity which we have to address you as a class. I, therefore, desire in these remarks to suggest to you some meaning and value which I hope your course of study will have for you in future years. I select from many which might be mentioned a single point for brief consideration.

I hope your studies here will help you to maintain and cultivate *the scholarly spirit in your ministry.*

By the scholarly spirit is meant the disposition and capacity to think comprehensively and fundamentally, to form just judgments, to place the main emphasis where it belongs, and to distinguish things that differ. The scholarly spirit is the opposite of the superficial, hasty, and capricious temper of mind. It is the passion for accuracy, the desire to keep within the facts, the enthusiasm for truth, the mood of mind which will deter a man from reckless exaggeration. The man of scholarly temper will know how to inspect and test his own prejudices and will feel that over-statement is as erroneous as denial of the truth.

In saying that you ought to be scholarly men, I do not mean that you ought to be scholars in the sense of specialists. I realize the force of the remark so frequently made that the minister does not have time for continuous and systematic study, though I feel bound in candor to add that I believe this remark to be, in many cases, but an excuse for indifference to such study. I believe that a considerable amount of systematic study is possible in any ordinary pastorate. It would be easy to name pastors of large and exacting congregations who are persevering and successful students in various branches of knowledge. I venture to testify from what, I think, was just an average pastoral expe-

rience, that the difficulty about the minister's keeping up some regular studies is less connected with lack of time than with lack of disposition and motive. The chief difficulty in this matter lies, not in our stars, but in ourselves.

I repeat that I am not urging you to become specialists in the more technical sense of that word. But specialists in the knowledge of religious truth in the sense of a wide and accurate general knowledge I do urge you to be. Besides this, would it be too much to ask of you, or too much for you to demand of yourselves, that in discharging your debts to your calling, you should have some preferred creditor—that you should determine to leave the average man a good long way behind you in the knowledge of some one subject?

I think that, within certain limits, an effort of this kind would be very legitimate and desirable. One cannot well maintain and develop the scholarly spirit unless he *cultivates* it; and while one may undoubtedly foster the spirit of scholarship by general reading and close observation, it may be still further aided and deepened by specialization in some favorite field.

Why would it not be well for every pastor to make himself something of a specialist in some line of biblical, historical, philosophical or theological study? Such studies are germane to his work and could not fail to fortify it in various ways. Would it not be a pleasant and useful thing for each one of you to make it his aim to be well acquainted with some subject like the Greek text of the New Testament, the history of some doctrine, or the criticism of some portion of biblical literature? Such studies may not be absolute necessities; but every man is fairly entitled to at least a few of the luxuries of life. The scholarly spirit requires to be embodied in definite ambition and action. It is no mere shade without form or content; it is rather the principle of life animating the whole organism of a man's activities.

I would sum up the reasons for trying to maintain the scholarly spirit in the ministry thus: (1) If for no better reason, do it "for the looks of it." A minister is a public man. His limitations are necessarily thrust into prominence. If he is addicted to careless and inaccurate statements, to unclear thinking, to extravagant assertion, or to efforts to explain what he has

never investigated or thought through, some one is sure to note it. Sooner or later some one will observe his intuitional exegesis—if such it be—and will raise in his own mind, and perhaps suggest to other minds, whether the preacher's assertions are apt to be well considered.

(2) A better reason is found in the tonic effect upon one's own work of an enthusiasm for knowledge, a zeal for precision and thoroughness. The minister assumes to speak of divine truth and divine ideals. He dares to appear before men as a witness for god, the Supreme Reason. How dare he do this without making his utmost endeavor to know the truth, and, by absolute candor and earnest effort to possess and preserve it, to the best of his power, in its fulness, clearness, and inherent sacredness?

(3) The scholarly spirit is the condition and pledge of progress. It is the best guaranty of freshness and fertility of thought. It will help to save the preacher from falling into the ruts of narrow and commonplace thinking by suggesting new themes and opening wider outlooks. There is no profession, I think, in which an open mind and an eagerness to learn are more indispensable than in the ministry. Yet the churches have been more disposed in the past to pledge and bind their ministers to a mere sameness and uniformity of opinion than they have been to encourage such change as is inseparable from progress. How common is the effort of examining bodies to anchor the preacher to the notions then popularly current, however provincial they may be. Who ever knew a church which pledged its ministry to study diligently and think freely in the effort to make progress and to gain new and more adequate views of religious truth? The natural conservatism of religious opinion has its good side, but its tendency is to hamper freedom and freshness of thought unless it is balanced by a strong scholarly interest which cares neither for new nor for old as such, but cares for truth alone.

As between the two equally unfortunate tendencies—the tendency to a mere static condition, a perpetual self-identity of religious ideas, and the tendency to a capricious and reckless radicalism—the best safeguard, alike of stability and of progress, is the spirit of the true scholar, who believes with equal convic-

tion that truth is unchangeable and eternal, and that our knowledge of it is always imperfect and should, therefore, be perpetually progressive.

Gentlemen, the Faculty of this Institution sincerely hope that among the services which your course of study may have rendered you, one of the most potent and permanent may be the development in you of the spirit of the scholar and the determination to illustrate it in your work. Be lovers of truth. Be seekers for truth. You are to address your fellowmen on the greatest themes which can engage the human mind. You owe it to them, to yourselves, and to Him whose messengers you are, to devote to the study of these themes the best powers of mind and heart which you possess.

THE AUTHORITY FOR THE MINISTER'S MESSAGE.

ADDRESS AT COMMENCEMENT, 1906.

OSCAR EDWARD MAURER, '06.

THE three years which we have spent together in the Divinity School, have been for most of us years of intellectual transition. However well defined our views and convictions may have been at the beginning of our course, we have found it necessary to revise and alter. The studies which we have been pursuing along the line of historical criticism, have trained us to look at things from the historical viewpoint, and tested by this criterion, some of our former standards cannot be accepted in just the same sense as before. Instead of being legally bound by the dictum of the letter, the tendency now is to admit only the authority of the spiritual content. In other words, our Bible and

our creed must show us that they contain that which will compel our moral allegiance, before they can become for us authoritative.

Now, while we rejoice in the freedom which has thus been granted, and while we accept it not without appreciation of its responsibilities, yet there are questions which persistently demand an answer. If the Bible is no longer our authority in the sense that it was for our fathers, what *is* the authority for our faith? What remains for us as certain? Is there anything left? What message can the church have for men today, if seated upon an insecure foundation, she must preach from a discounted Bible? How can her prophets speak with conviction, if they must divide verse from verse, letter from letter, choosing here, rejecting there? Or again, what norm shall guide us in our search for the Gospel? Is Christian truth merely what every man troweth? Is it nothing fixed? Is there left any foundation for our faith, any possibility of a doctrine whereby men can be taught to know the Gospel of God?

These questions are natural. They spring from the deep-seated desire of our faith for something that it can depend upon. The Protestant demands an authority just as surely as the Roman Catholic. But however insistent the questions are, it is evident that we cannot return to the old basis. History is the surest revealer of intellectual fallacies, and history has unerringly revealed the fact that the supernaturalism of the Roman Church and the rationalism of the Protestant theologians are both based upon the same fallacy, viz: that content of revelation is a body of doctrine; and that both positions have the same outcome, viz: salvation by assent to dogma.

But why not profit by the history of Protestant dogmatics? We are not bound by the scholastic philosophy, in our scientific thinking as the Reformers were. Instead of conceiving of faith as a mere subordinate function of the rational process, why shall we not elevate it to the position it deserves, and admit the valadity of its own operations? If it is true that faith demands an authority, why not allow the faith which asserted itself so triumphantly in Luther's time, to discover its own authority? Have we sufficiently appreciated the Protestant conception of faith? Faith to the Protestant is not an act of the intellect, nor of the sublim-

inal man, but of the moral man. It is a sense of personal conviction, personal surrender and personal trust in a gracious God. It is motor in its character, an outgrowing of our moral nature toward something which is its end. It is an obedience of response, not of intellectual assent. It affects the will and not the mind. It is an experience by which I am saved from sin and made like that toward which my faith moves. I cannot be saved by intellectual assent. Properly speaking there is no such thing as a "saving doctrine." I may possess the whole proof of the orthodox doctrine of the Trinity, and yet my life and my attitude toward God need not be affected in the slightest degree. But if there awakens within me faith, even though it be as a grain of mustard seed for smallness, my life cannot be the same as before.

This personal faith must be a faith in something. It must have an object, and that object will satisfy faith's desires only if it meets the deepest need in human life. That need is salvation from sin. Faith, as it reaches out for its authority, will not be satisfied until it finds something that can save the soul from sin. As an act it demands an act in return. Submission is not enough. Participation in the sacramental capital of an institution will not suffice. But when a person exercises faith and feels in return that from somewhere in God's universe a force has gripped his life which convinces him that sin can be overcome, that God is near at hand, and that he is his Father's child, then that answer, which is not theoretical nor conjectural, but practical and experimental, will be for him his ultimate warrant and authority, upon which faith without a question can rear its spiritual structure.

Now there is only one thing in the moral universe that can satisfy the demands of such a faith as this, and that is the Grace of God, as it has been revealed in Christ Jesus. This revelation does not consist of documents or dogmas, but is God's life revealing itself to man's life, God's heart to man's heart, God's love, winning man's love back to Him. Its authority for me consists not in the fact that I have read about it in an infallible record, or learned it from an infallible church, but because, whereas I was a sinner, with perverted moral standards, with low ideals, estranged from my Heavenly Father by my own willfulness,—His

grace, revealed in the life of Jesus has revitalized my dying moral nature, and freed me from the sin which kept me away from God. His Grace has both awakened the desires of my faith and satisfied them, and in doing this has become for me my ultimate authority.

But it may be asked, what prevents such an authority from being a merely individualistic affair? Can it ever become valid for the whole Church, for all men?

To this we may answer with conviction, that though this authority is personal, that is not the same as saying that it is the mere derivative of my own individual faith. The very fact that it is personal, implies a social element. A man is largely the product of his social environment. He is as other men are in respect even to his religious nature. What can affect him can affect them. I know that the Grace of God, revealed in Jesus Christ, has saved me; therein lies its authority for me. But equally, I look about and see my fellow-men yearning for salvation, and know that this same Grace of God has come into their lives as well,—that it is social and ethical.

Secondly, this Grace is historic. It holds not merely for my time and day, but has always held. The Atonement has been taking place throughout the eternity of God, in that the Father has always had a heart full of love toward his children, and unless my Saviour is capricious, this will always be the case. The Grace of God has been manifested in all history. Humanity has seen the revelation in Christ. It has witnessed the agony of the Cross, and must thenceforth take account of that sacrifice, in its thinking and living. This is what we mean when we say that the Grace of God is historic.

And third, this authority is not subjective but objective. It is not the Christian consciousness but is recognized by the Christian consciousness. It is not the movement of faith, but that towards which faith moves, and by which it is satisfied. It is as objective to us as God is. We recognize and feel Him in our lives, but know that He exists beyond and outside us. So our authority consists in something outside of us. God came to us in Christ. The consequences of this Grace then, are felt in society, therefore it is ethical. It is limited to no time or epoch,

therefore it is historical; it has redeemed our souls, but we have not exhausted it, therefore it is objective. And more than this, since it is that for which our faith has been groping, and which we were able to discover by our faith alone,—it is for us the ultimate.

All that has been said throws light upon the position which the Bible must hold, under this conception of authority. The feeling is common among Christians that in finding this authority beyond the Bible, scholars have relegated the book to a secondary position. Let there be no vague fear lest we have robbed the sacred volume of its place and power. The Bible will ever be the book of power, the marvellous book, the book above all others. Neither the superstitious veneration of some, nor the irreligious negations of others have been able to do it harm. So long as man needs the Gospel of God he will come to the Bible for it. But he will not come as he would to the statutes of his state, to find an authoritative law. He will come with the conviction that "spirit to spirit can speak," and that although there may be in the records mistakes in history, obsolete conceptions, primitive moral standards, yet he need not be responsible for proving their equality with the Gospel, which is a fountain of life for his soul. There he can see how the race unerringly works its way upward to a conception of the Heavenly Father. There he can come into touch with great prophetic souls, who spoke as men born out of their time, in words so filled with spiritual meaning that they voice eternal truth. There he can find the earliest impressions made by the Master upon his disciples, and can drink from the well of the Saviour's teaching. We need not fear losing the Bible. Moral and spiritual truth, wherever found is eternal, and the Gospel, ever since it has existed, has shone out from amid the husks of oral tradition and the vicissitudes of manuscripts and translations, the very light of men, gripping their lives and hearts. It is this persistently creative and stimulating action upon the moral life which assures the Bible its invincible position, continually and perpetually maintaining the revelation of God in human souls, keeping it fresh and strong by its primitive simplicity.

More than ever then, have we an authority for our message. We need preach no discounted Bible. We dare not, for if there

is one thing which the Church will not endure it is an abbreviated Gospel. Nor need we not resort to methods which only a mental strabismus can justify in torturing the various portions of the record into harmony. We can use the *whole* Bible, giving spiritual truths spiritual values, historical statements the position they deserve, philosophical and archeological facts theirs. We can preach the everlasting Gospel of Grace, the Word of God, keen, dynamic, vitalizing, but speaking only to faith, and discernible only by the spirit. This message we can preach with an earnestness of conviction such as we could never gain by mere subscription to a creed, for again and again, through the days of our ministry, like a sweet song in the night, will come the remembrance of the Grace of God in Christ Jesus, known and experienced by us, uniting us with our fellowmen and with our Heavenly Father, —the warrant of our faith and our message, our authority, of which we need not be ashamed.

TWO MINISTERIAL REEFS.

ARTHUR S. PHELPS, '89, LOS ANGELES, CAL.

PHILLIPS BROOKS emphasized in his "Lectures on Preaching" the importance of the man behind the sermon. I should like to enter a plea for the man in front of the sermon. He demands in our day from the pulpit, as from all other departments of human life, condensed worth in small packages. Among the varied rocks and reefs which threaten the ministerial craft, as it threads its way through the devious passages of the ecclesiastical narrows, there is perhaps none more perilious, nor one on which more sermonic vessels have been wrecked in sight of land, than the long sermon. *The Ram's Horn* writer pithily says that many ministers, in preparing their sermons, prepare no place to stop.

It may be said that congregations are more generous in church—with the exception of the collection—than elsewhere. For while they demand their money's worth from the stores in percale and tobacco, they are more than satisfied with scant measure from the pulpit. "How far are we removed," writes Mahaffy in "The Decay of Modern Preaching," "from the days when Bishop Burnet, who preached with an hour glass running beside him, was requested by the whole congregation, when it ran out, to reverse it, and continue his discourse for a second hour!" In these degenerate days, when the half hour limit has passed, the venturesome expounder is warned by an ominous snapping of watches from the ambush of the pews that he has reached the enemy's picket-lines. If he be so rash at this moment as to take "Fourthly" for his war-cry, they will give him no quarter at his surrender. So, though such may think, like Dean Swift's Grub Street writers, that "they have triumphed over Time; have clippped his wings, pared his nails, filed his teeth, turned back his hour-glass, blunted his scythe, and drawn the hobnails out of his shoes," yet they will learn that the grim Reaper has many a doughty champion in the pews. How would modern busy congregations delight themselves in John Hasèlbach, Professor of Divinity at the University of Vienna in the sixteenth century, of whom the *Mercator Atlas* recorded that he "was so long in the explanation of that which he propounded to his audience, that he preached twenty years out of the Prophet Isaiah, and yet he was not come to the end of the first chapter." It would have taken him 1,350 years to reach the conclusion of his exposition.

It requires more preparation to preach a short sermon than a long one. Ideas that have not been made transparent in the study must be polished in the pulpit. "Wit talks most when least she has to say." Water must be some time over the fire before it begins to boil down. A handful of gold descends to earth more rapidly than an armful of chaff. Muddy water takes a long time to settle. The yacht that stays too long on the course loses the race. The preacher with only commonplace ideas keeps on going, in the hope that he may at length come by accident on one that is more striking.

I have thought that we ministers must like our work more

than men of other occupations, because, while manual laborers are everywhere clamoring for shorter hours, the minister is determined to go on, when everybody is anxious for him to stop. He often destroys, in the second twenty minutes, the effect of the first twenty. Like the Tower of Babel, his structure is overthrown by confusion of tongue. One hundred years ago, Dr. Doddridge said to his young ministerial students: "Do not forget that before the organs of speech are strengthened by practice, it is a very dangerous thing to keep them on the stretch for a long time together;—the last quarter of an hour does them more injury than all." The Rev. Caleb Morris, an able Congregational minister in England in the middle of the eighteenth century, failed so considerably in health in his later years that he was obliged to abandon his church meetings, but would hold service at his own home for twenty or thirty persons who assembled there. It is said to have been his custom, after singing and prayer, to examine his congregation briefly on the sermon of the previous Sabbath. If he found they did not remember it very well, he would repeat it. In this way no seed was lost; though it is a question whether that which had least prospect of being fruitful were not sown thickest. But better far to repeat one sermon on two successive Sundays, than one idea in two successive sentences.

We cannot add a cubit to our stature, but we can subtract a cubit from our remarks. That minister who preached until only one hearer was left, saying that it was a pity to stop preaching while there was any one left who was willing to hear the gospel, succeeded far better in scattering his congregation than he did in scattering the good seed of the Kingdom. Too much wind blows the soil away. What earnest and practical words are these of J. M. Buckley: "The whole art of making a good speech is to have something pertinent and moving to say; to say something all the time, to say it vivaciously; and, if it is a religious speech, to say it with religious feeling, and to stop when everyone wishes you to go on."

The second reef of which I would speak is perhaps even more insidious than the first. The sky-pilot will not find the "Reef of the Holy Tone," perhaps, marked on the Homiletic

charts. Yet, many a celestial navigator has sunk out of sight of the world amid the eddying currents that swirl about this hidden Charybdis. It is a remarkable fact that many a sermon, excellent in itself, is robbed of its usefulness, and apparently doubled in length, by the sanctimonious tone in which it is delivered. The sing-song tone, like a ding-dong engine, sidetracks the attention of the congregation to the open windows, the bonnets, the babies in the next pew, or to slumberland itself. Isaiah warns the people not to seek unto them that chirp and that mutter. Caesar, remarking the irregularity of tone in one who read before him, inquired: "Do you read or sing? If you sing, you sing very ill." The Dean of St. Patrick's writes in "The Operation of the Spirit": "No doctrine passed for sound and orthodox unless it were delivered through the nose. * * * The moralists observe that there is in human noses an indiosyncrasy, by virtue of which, the more the passage is obstructed, the more our speech delights to go through, as the music of a flageolot is made by the stops."

"Some men preach," declared Sydney Smith, "as if they thought sin was to be taken out of a man as Eve was taken out of Adam—by casting him into a profound slumber." Audience becomes somnolence. "Many sleep within these walls," said the guide impressively to an American in an English cathedral, who responded: "Same way in our country; why don't they hire a better preacher?" A pastor in Colorado, little thinking that he spoke fact, asked Bro. M———: "Why do you always sleep in church? I'll warrant you kept awake on the front seat at the minstrels last night." To which the prompt answer came: "Yes, I did, and if you will make your sermons as interesting as those minstrels were, I'll keep awake in church."

"He giveth his beloved sleep," was not spoken of the Sunday morning service. Yet soporific cadence in the pulpit forbids insomnia in the pew. Words that rise and fall, like sheep going over a fence, with unvarying regularity, soothe the listener into certain forgetfulness. They are the gentle undulations of the waters of Lethe. Saith Jonathan Swift: "Opium is not so stupefying to many persons as an afternoon sermon. * * * That it is the very sound of the sermon which bindeth up their faculties is manifest from hence, because they all awake so very

regularly as soon as it ceaseth, and with much devotion receive the blessing."

The holy tone varies with the holy man. In one, it is an unrelieving monotone, whose army of words marches in platoons, with the regularity of cadets on parade, instead of thundering into the hearts of the people as a Boanerges should, like Sheridan reducing the miles to Winchester. With some, every sentence mounts a steady incline, dumping its thoughts at the top of the ascent, like a coal-delivery at a freight boat. Others roll their heavy sentences, like Sisyphus, up the slope, only to have them roll down again. The rapt enthusiasm of a bright and natural speaker affects one like the morning sunshine, while the harsh crashing sounds of another waste and wear us like a northwesterly gale. Their words warn us against an adversary that goeth about like a roaring lion, while the voice in which they are spoken unconsciously recommends him as our example.

The cause for all this is not far to seek, nor difficult to remedy. With old men, it is the momentum of habit, a "stale fervor". When the heart was hot, in seasons of revival, the words flowed from the open mouth in lava-streams of molten intensity, solemn and tender:

> "Words that have drawn transcendent meanings up
> From the best passion of all bygone time;
> By repetition waned to vexing wind."

Now that the passion has cooled, the words must not disclose the change. This "falsetto whine" has become chronic in many pulpit veterans, like a neglected rheumatism. The lips can only obey the heart.

With young ministers, these tones come from imitation or, to speak more accurately, from fear of the audience. Limitation begets imitation. Dispensing second-hand goods gives unnatural accents to the preacher and the auctioneer. Rant is the child of cant. According to *The Spectator,* "Cant is, by some people, derived from one Andrew Cant, who, they say, was a Presbyterian minister in some illiterate part of Scotland, who by exercise and use had obtained the faculty, *alias* gift, of talking in the pulpit in such a dialect, that it is said he was understood by none but his own congregation, and not by all of them."

The cure is simple, namely, to stop ranting and whining, and go to talking. If the transition proves difficult, give out a hymn, offer a prayer,—or blow a whistle. Shall the people sit in listless indifference, while the messenger of Almighty God discourses of heaven and hell, sin and redemption?

THE MISSIONARY PROFESSORSHIP AT YALE.

PROFESSOR HARLAN P. BEACH.

WHILE the Chair of the Theory and Practice of Missions is immediately connected with the Divinity School, it is the understanding of the donors and Corporation that its work is not to be confined to the theological department, but that it is to be a university professorship, both in its scope and in its constituency. Thus of the courses offered for this year, more than half the hours are listed in the graduate department. This stipulation is due to the conviction that the time has come in not a few colleges and universities for the introduction of such lines of investigation as are contemplated in the foundation of this professorship. If the universities of this country are to be training schools from which men shall go forth to bless their fellow citizens and the wider fellowship beyond our borders, they surely ought to make definite provision for furthering the interests of those parts of the world which are undeveloped and in greatest need of enlightened Christian leadership. Authorities on ethnology are practically agreed that the directive forces which have brought about advance in the lower races, as well as in our own Anglo-Saxon evolution, are reducible to four, namely, language, laws, arts, and religion. Yet the average university student is oblivious of the fact that progress in all these directions during the past century, as it has manifested itself in non-Christian lands,

is very largely the product of missionary endeavor. Mr. Dennis's four monumental volumes on "Christian Missions and Social Progress" furnish the data for substantiating this claim. It is one of the objects of this Chair to make evident this important relation of the enterprise to civilization and to relate to it the studies in "language, laws, arts, and religion," which are so indispensable to racial progress.

Without setting forth the work to be done in the University proper, a word may be said concerning the courses emphasized during the current year in the Divinity School. The first of these aims to acquaint students with the outstanding facts and problems of the principal mission fields. These men are preparing to be leaders in their denominations. As young pastors, they will be confronted with the task of directing the mission study of their women's societies and of their young people. The public presentation of missions must be judiciously and strongly made. Men of wealth in their parishes need to see the value of the enterprise, if they are to give it their generous support. The superficial criticisms of a handful of travelers of myopic vision, or of unreasoning prejudice, must be squarely met. The great facts of present day missionary endeavor are absolutely essential, if the minister is to meet these increasingly urgent demands. But more than this is anticipated. Such ministers as manifest special fitness to guide their own people in these directions are sought out by denominational missionary leaders and are taken into the inner circle of their missionary board. Here is an opportunity for a far-seeing, world-embracing statesmanship which any man may well covet. It is to prepare men for such responsibilities, or rather to suggest methods for such preparation, that this course is intended.

A second contribution to the work of the Divinity School is the instruction in the non-Christian religions which this professorship will furnish. Any treatment of missions that omits a study of the ethnic faiths and their naturalistic substratum is as open to criticism as would be the presentation of Shakespeare's masterpiece with Hamlet left out. Hardly less incomplete is that study of theology which disregards those gropings after God which are present in every race and nation outside the Christian

pale, an abnormal condition which the author of "Comparative Theology" thus describes: "Christian theology has, for the most part, been studied as a subject in a vacuum; separated, that is, by an impossible gulf from the religions of paganism." Professor Tyler, of Oxford, when advocating the study of lower religions, truly observes: "The reward of these enquirers will be a more rational comprehension of the faiths in whose midst they dwell; for no more can he who understands but one religion understand even that religion, than the man who knows but one language can understand that language." Heretofore this comprehensive view of religion has been provided for by University specialists and by an elective in the theological department offered by the late Professor Stevens. Henceforth it is to be a required study, carried on at the same time as that of Christian theology and so supplementing it. For those who look forward to missionary service, this course ought to be of still greater value.

A third aim of the instruction given in the Divinity School is to aid still further those who are candidates for missionary service. Unlike the foregoing courses this is elective. One of the most urgent tasks of the missionary enterprise to-day is that of promoting the efficiency of workers on the field. For many years to come, the number of these will remain inadequate, with the result that ill-directed labor and frequent breakdowns will mar to a large extent this "greatest work in the world." How to furnish to each man, not "the strength of ten," but so to prepare him for his future tasks that he may make intelligent choices and labor with the maximum of efficiency for the longest possible period is what will be studied in this course. One element in missionary efficiency is a good linguistic foundation. While recognizing the arguments urged against language study before reaching one's field, it is nevertheless believed that a foundation work may be undertaken here more profitably than abroad. So far as this professorship is concerned, the only instruction given will be in the Peking form of the Mandarin, the professor being aided in his teaching by a direct descendant of Confucius.

It is believed that this Chair is absolutely unique in one of its provisions, namely that its incumbent is permitted to spend one-third of his time in mission countries. The foreign fields thus

become his laboratory, relieving his work of the charge that missionary instruction is *a priori* in character and abounding in discussions that are purely academic. To make this laboratory more useful to students who must remain at home, the far-sightedness of the late Professor Day has made generous provision in a bequest left for the erection of a missions building and the further enrichment of the already superlative missionary library. When Day Hall materializes and is stocked with collections which will in a modest way illustrate the religions of the world after the manner so superbly exemplified by the Musee Guimet in Paris, when other collections are secured which will make real the environment and work of foreign missions, and when work-rooms are provided for such practical instruction as is given at the Church Missionary Society's College at Islington, Yale cannot fail to be a prominent factor in the training of missionaries of every denomination. And surely when the varied opportunities for preparation furnished by the theological, scientific, and graduate departments of the University are borne in mind, this future possibility does not appear at all chimerical. In itself, Yale has an attraction for students which few institutions possess; and this should be especially true in the case of missionary candidates, who will find in non-Christian lands that no other American university has so wide and enviable a reputation. This consideration, added to the educational and training opportunities to be found here, can hardly fail to attract to this institution a larger number of prospective missionaries than ever before.

Object-lessons are always incentives to progress. If this experiment proves successful, it is wholly probable that at least a few universities and a larger number of theological seminaries will establish missionary professorships. Just as Yale's example in founding a foreign mission in China has stimulated Harvard, the University of Pennsylvania, Princeton, and Vassar to a larger interest in, and support of, missions abroad, so this forward step cannot remain an isolated one. For seminaries this Chair is especially desirable, since the missionary propaganda—which means the uplifting and evangelization of two-thirds of the world—depends almost solely upon the ministers of every creed, who are to-day in a better position to organize effectively the lay element in their churches than at any previous period of the Church's history. The spirit of missions is the outgoing spirit of Christ. Where it is intelligent, enthusiastic, and dynamic, every department of Christian activity will feel its influence, and thus will hasten the extension of the Kingdom of God both at home and abroad.

THE PROBLEM OF CHRISTIAN ENDEAVOR.

BY SHELTON BISSELL, '02, WEST WINFIELD, N. Y.

THE fundamental difficulty seems to lie in the over-emphasis upon verbal-testimony inside the meeting, and the slighting of act-testimony outside the meeting. The type of Christianty of today differs in this respect from the type of our fathers, that it lays stress upon social service and care little about "exhorting in meeting." The test of the Sheep and the Goats is being applied more and more insistently, and Christians are being reminded urgently that "by their fruits we shall know them." For this reason the weekly prayer meeting is largely being transformed into either a lecture on vital subjects by the pastor, or a conference on no less vital topics in which those who could not for the life of them "testify" about subjective experiences, eagerly discuss ways and means of helping their fellow men and rectifying some of the abuses which modern society is suffering. In a phrase, we analyze ourselves less and sympathize with others more. To shift the weight from the service of testimony to the service of activity, then, is the correct way to solve the problem of Christian Endeavor.

The Christian Endeavor Society connected with the church of which the writer is the pastor had been the victim of its own superlative excellence prior to last winter. Its meetings were well attended and perhaps fifty per cent of the members took part. It had long ago faced the question fairly and squarely whether it should drop the pledge and reorganize under some other cognomen, or not, and with only one dissenting voice it had decided that no change was necessary. Its committees were doing all that could in all reason be expected of them; its leaders were faithful to their duties and with the "Christian Endeavor World" as a life preserver safely navigated the rapids of every Prayer Meeting; its benevolences were splendid considering all the demands of church, Sunday School and Missionary Society; it was largely and exuberantly represented at every local Union meeting. But it lacked initiative, alertness, aggressive enterprise. The testimony and prayers of its members lacked fervor and depth of conviction. The silent members were placid and unconcerned. If the Society had not fallen into a rut, it was too near it to be comfortable. If it could become solely or chiefly responsible for some definite line of work outside the Prayer Meeting, it might become re-vitalized.

Such an opportunity early presented itself. Everyone knew that the only distinctive and organized religious effort which was being made, throughout a very considerable area of country hereabout, was that put forth in the very center of the town by the Congregational, Methodist, Baptist and Roman Catholic churches, and that their united labors hardly more than superficially touched the lives of the denizens of the hills and valleys round about. We had the testimony of the Home Missionary Secretary for the State, that as great moral degradation exists in the ultra-rural sections of our Empire state, as does today in many parts of the Carolinas and Tennessee. In other words, we had been made aware that we had our "poor white" problem here at our very doors. Drink, ignorance, low ambitions and loose morals all combine to make as urgent and heart-rending appeal for strong, pure evangelistic preaching and teaching as any Paul ever heard from Macedonia.

And so it was decided to start one or more Sunday Schools in the heart of these districts. A committee was appointed to confer with the societies of the other evangelical churches, and secure their co-operation if possible. After numerous consultations, the work was inaugurated in two outside sections. One of them lay a mile and a half to the east, where a prominent member of the local Baptist church opened her house for the weekly sessions. The other section is a mile out of town to the south, and from the first, the Sunday School has been held in the district school-house. Discarded hymn-books and extra Sunday School quarterlies and supplies were quickly gathered, and on the day set for opening the work, quite a delegation went from our society. All were prepared to sing, offer prayer or teach the lesson as should seem fit. In the first named section, several adults were soon found who could and would officer and teach the school. Its average attendance from the start was nearly thirty, and in a month its collections were sufficient to purchase all needed supplies for the next quarter. To-day, moving from the home where it was initiated, to the school-house, it is in every sense of the word self-sustaining, its Superintendent being a Baptist, its Secretary and Treasurer a Congregationalist, and one of its most capable teachers a Methodist, all resident of that district, and all enthusiastic in the extreme.

But this meant, of course, that the Young People of the Endeavor Societies were deprived of the very work they had set out to accomplish, and so they turned all their attention at once to the other district, the one to the south, known as Wood's Corners. Here it was not possible to make the school self-supporting. Most who attended were little children, their mothers and fathers for

the most part showing but passive interest in the effort. This made it absolutely necessary that Sunday by Sunday several of us go from town in the afternoon and maintain the school. Therefore the active list of our Christian Endeavor Society was divided into sections, each one containing the names of two or three members, and to each group was assigned a definite date. On that date, accordingly, those particular members must be present at the Wood's Corners Sunday School at three o'clock, prepared to "run it" in company with those from the other Endeavor Societies. So far this plan has worked admirably. There has been absolutely no shirking. All have gone with the serious purpose of conducting the school. A young man from the Methodist church has been chosen Superintendent, and a Congreagtionalist, Assistant. The classes are taught by members of our society mostly, and to our list of Endeavor Committees has been added the Sunday School Committee, which steers, or engineers the work at Wood's Corners. The pastor is on this committee, but is not the chairman. Those who are on duty in the afternoon are excused from attendance at the evening prayer meeting, though it is noticeable that very few have availed themselves of this exemption.

Already the good effects of this policy have become evident. In addition to the pledge, a common and attractive enterprise binds all the members together. The word "endeavor" has a new significance. Sympathies are being enlarged and hearts warmed to the needs of others. Best of all, the society feels that it is a vital part of the forces of righteousness that are advancing the Kingdom of God in this locality. If the problem of Christian Endeavor with us has not been solved, it has at least been simplified.

AN OPPORTUNITY IN CUBA.

BY E. P. HERRICK, '71, MATANGAS, CUBA.

THE future of the largest of the West Indian Islands lies in the hands of the nation whose timely intervention has saved it from the oppressor and again from anarchy. While independent, Cuba is yet dependent in a wholesome way upon the United States. Our government exerts a friendly espionage over

the finances, foreign relations and sanitary methods of Cuba, buys most of her sugar and tobacco, has disseminated American ideas and political ideals and is educating an increasing number of Cuban youths. Spanish ideas and traditions are still potent and the Spanish language retains its hold, but the desire to learn English is universal. The commerce is largely in the control of Spanish merchants, but the land is rapidly passing into the hands of Canadian and American investors and settlers.

It is inevitable that the new regime should bring in its wake new ethical and religious ideas and practices. The Protestant missionary has invaded the land and is working in each of the six provinces with marked success. The membership of the evangelical churches is not far from eight thousand, and their educational and spiritual influence is out of all proportion to their numbers. The medieval type of Latin-Spanish Christianity that we found here in 1899 is evoluting into something better. The *Zeitgeist* demands it. The improvement of the old church is one direct result of the competing presence of the Protestant churches; perhaps this is our chief work. There has been an ethical betterment as well as a change for the better in the personnel of the clergy. There is a growing demand for Cuban priests. Along with other denominations bent on the conquest of Cuba for Christ and Evangelical Christianity, came the Sons of the Pilgrims. Some of us have seen the circle of thirty in Havana widen until to-day we have under the care of the C. H. M. S. six missions, and churches in four provinces with a membership of about seven hundred.

To permeate the social, industrial and civic life of this youthful nation with the leaven of the Gospel is the end we seek. We commend the work to the members of the seminaries who love the language of Cervantes and the people who speak this euphonious tongue. Many places unoccupied as yet, call for the consecrated missionary. The work is full of promise. The history of the land of Cespedes and Marti has been a tragedy, its music a miserere, but the new era has dawned and already Cuba is learning to sing her Te Deums.

AN APPRECIATION OF PROFESSOR STEVENS VOICED BY THE SEMINARY.

The death of Professor George Barker Stevens brings a sincere and intense feeling of sadness to the students of Yale Divinity School, where we enjoyed him as our teacher. There is an inexpressible sense of loss felt throughout the school. We feel that a great shepherd has been taken from us.

He was a teacher who gave us a moral earnestness and courage by his fixed ideals and his persistent faithfulness and devotion to them.

Surely no student has come under his influence who has not been awakened to and thrilled by the higher possibilities in his own life, and quickened with a determination to realize them; who has not felt his life expanding and reaching out after nobler things.

He lifted us out of our provincialism and widened the horizon of our thought and love by helping us to know God as immanent in the world, in each life, as our Father, whose love is real and universal. He made us all more hopeful by his own cheering faith and optimistic temperament. Under his guidance we were made to feel that "Life is ever Lord of Death."

We learned to love and revere him for his breadth and independence of thought, and his clearness in its presentation; for the healthy, real, practical type of Christian life which he set before us, no less in his own living among us than in his teaching; for his intense interest in the truth from which he had drunk deeply, together with his genuine sympathetic interest in the members of the school which sought to make each a partaker with him in that truth and its inspiration.

We knew him a scholar, a master—but still more, a true friend, tender, patient, encouraging. From him as our teacher and friend we received nobler ideals, a purer faith and a deeper inspiration to live in that faith, striving toward those ideals.

Some of us here were privileged to know him longer and better as a teacher, but his great spirit and influence still abide in this school, and of these we are all made partakers. Though dead we feel that he yet speaketh to us. He will ever be to each of us a most precious memory. And this heritage, one of the richest which we will carry from Yale Divinity School, will ever direct us in more earnest and generous living. And we ask our Father for strength that our appreciation of him may find true expression in more consecrated service for that Life which he has helped us more fully to know.

W. H. Smith, '07,
W. L. Ferris, '08,
D. W. Kurtz, '08.

HENRY DICKINSON SMITH.

Henry Dickinson Smith, '08, died August 8 at Camp Collie, Lake Geneva, Wisconsin. The previous day he was in bathing and went to the assistance of a companion who was drowning. The shock and the exposure resulted in his death, although consciousness was restored for a few hours by the physicians. Henry D. Smith was the son of Rev. Arthur H. Smith, D. D., LL. D., the well known missionary of the American Board in China. He was born in Tientsin, China, January 22, 1881. He graduated from Beloit College in 1902 and then was instructor in English and Public Speaking in Pacific University, Forest Grove, Oregon, for two years. He entered Yale Divinity School in the Junior class one year ago. He was class deacon, an Allis scholar, on the editorial board of THE QUARTERLY, a member of the Yale debating team that met Harvard last spring, and was chairman of the students' committee on publicity and promotion, in which capacity he compiled the pamphlet, "Why choose Yale Divinity School?" At the time of his death he was Field Secretary for Beloit College.

Mr. Smith was characterized by a brilliant wit, a remarkable executive ability and an unusual power of concentration. His enthusiasm for any work in which he was interested was almost unbounded and he could put enthusiasm into others. He was most unselfish in his disposition, modest and retiring in manner and had a deeply spiritual nature. The foreign mission service was to have been his life work, as he had already applied to the American Board for appointment when he had completed his Divinity Course. His promise for future usefulness was most unusual and his loss is one that will be inestimable to the Divinity School, the mission field in China and to all his friends east and west. The strong characteristics of his life will always be an inspiration to all who knew him. W. A. R.

The Middle class has adopted the following resolutions in memory of their former classmate, Henry D. Smith:—

"Whereas God in His inscrutable providence has taken to Himself the soul of our beloved classmate—Henry Dickinson Smith,—we, the members of the Middle Class of the Yale Divinity School desire to express our great sense of loss occasioned by the death of our brother, withal a noble death, for "Greater love hath no man than this that a man lay down his life for his friends." We remember with pride his unusual brilliance and ability and the large promise that he gave of usefulness to his generation, and we bear in grateful remembrance his unique spirit of devotion which allowed no consideration of personal interests.

Therefore, be it resolved that we hereby extend to his parents in their bereavement our heartfelt sympathy with the assurance that to those who knew him best the example of his devoted life will be a never ceasing inspiration.

Be it further resolved that a copy of the foregoing be sent to the parents of our departed brother and that a copy be sent to THE YALE DIVINITY QUARTERLY for publication in the next issue.

Signed on behalf of the Class,

THEODORE B. LATHROP,
WALTER L. FERRIS,
ROBERT BELL, *Secretary,*
Committee.

NOTICES OF RECENT BOOKS.

The Criticism of the Fourth Gospel. Eight Lectures on the Morse Foundation, delivered in the Union Seminary, New York, in October and November, 1904, by William Sanday, D. D., LL. D., Litt. D. Pg. 268, 8 vo., $1.75 net.

Professor Sanday placed himself in the lead of English conservative scholarship on the problem of the Fourth Gospel by his able and sober-minded articles in the *Contemporary Review* for 1891 and the *Expositor* for 1891 and 1892, in answer to the article of Professor Schurer in the former. It was natural to anticipate much from the present lectures at a time when the great and vital problem had become the subject of renewed debate not only among lesser authorities, but in such important volumes as Revilles' Loisy's, Grill's Wendt's, Stanton's and Drummond's, all appearing within a year or so of the delivery of the lectures.

On the whole, and considering that the object of seminary lectures is instruction in methods rather than advancement of the science, Professor Sanday's book may be said to meet this high expectation. A large part of the limited space is taken up with the classification and criticism of the critics and their methods. So far as the student may be in danger of being misled by arguments and methods which, while claiming to be scientific, are not really so, it is certainly well to be reminded, for example, that the argument from silence may be cogent or the reverse according to the occasion for utterance, and perhaps that German critical methods are too *doctrinaire* (p 49f.) The author himself seems conscious after 66 pages of these preliminaries that he may seem to be a "long time in approaching the Fourth Gospel." Still the present writer at least cannot complain that these pages lack the charm of novelty, since on p. 57 he finds himself classified with those critics of vigor and rigor, Schmiedel and H. J. Holtzmann, "who would distinguish the author of the First Epistle of St. John from the author of the Gospel!" Equally surprising with this alleged agreement with Schmiedel is the contrary alignment on p. 24 as a partitionist along with Delff, Wendt and Briggs (!) in opposition to those who, like Schmiedel, restrict the properly apostolic element in the Gospel to a late and undistinguishable tradition and regard the appendix as the addition of a later editor and reviser of the work. The statement (p. 24) that the main body of the Gospel "is ascribed (by Professor Bacon) to John the

Presbyter" seems to be Professor Sanday's exegesis of the statement in my *Introduction* (p. 268), that "The main source on which the compiler of John in its present form has relied is unmistakably the work of the (anonymous) writer of the three Epistles."

The positive argument in favor of apostolic authorship once reached in the chapters on "The Pragmatism of the Gospel," and the two which follow, we have real additions to our basis of judgment. Professor Sanday seems to me to have put the conservative argument from internal evidence more persuasively than it has ever been put before. In general, the tone of modesty, sincerity and courtesy which we have learned to expect from the greatest of English New Testament scholars lends double force to his argument. The greater is our regret, therefore, when this habitual attitude of the past seems occasionally to give way to that of the intolerent polemic.

Professor Sanday regrets (p. 7) that "the sharp antitheses (of the debates of former days), that seemed (in 1891) in the way to be softened down and harmonized, have asserted themselves again in all their old abruptness." One is fain to ask whether the change be all in modern criticism, or whether it may not be partly in Professor Sanday, when one reads (p. 81): "The critics who assert that the Gospel is not the work of an eye-witness, and even those who say (as Theo. Zahn?) that the last chapter was not written by the author of the whole, wantonly accuse these last words (xxi. 24) of untruth. That is another of the methods of modern criticism that seems to me sorely in need of reforming. I hope that a time may come when it will be considered as wrong to libel the dead as it is to libel the living." We venture to echo the hope for the general suppression of libel.

After all, that which constitutes our most serious objection to the book is its tacit substitution of "the Gospel," as the object of "attack" and "defence," for "the ecclesiastical tradition of its origin." How much the author detracts from the impression by his own impartiality by this assumption of the role of defensor fidei, is apparent from the extraordinary language in which he hails the advent of Principal Drummond's undeniably remarkable book. We read (p. 32): * * * "the outlook last autumn seemed very black. A single book dispelled the clouds and cleared the air. Dr. Drummond's *Character and Authorship of the Fourth Gospel* is of special value to the defenders of the Gospel (sic) * * * the whole work is something more than a defence of the Gospel." And Principal Drummond's book "defends" in the most exhaustive manner the second century tradition (with which we reckon the Appendix) which declares its author to be the son of Zebedee, *at the cost of the veracity of the book itself.* None before, save Renan, has ever gone so far as Drummond in declaring the story of the raising of Lazarus a fiction, "designed to set forth in a vivid and picturesque form the truth that Jesus is the resurrection and the life." (Drummond, p. 64). And *this* Professor Sanday calls "defending the Gospel;" while those who think that the appendix, with its probable intention to claim Johannine authorship for the anonymous work were mistaken, and that the material of which it consists has undergone the usual effects of two generations of transmission through the channels of ecclesiastical use," wantonly accuse these words (Jn. xxi. 24) of untruth" and are guilty of "libelling the dead."

Is it not time for a "defence of the Gospel" against those who "make the word of God of no effect that they may keep their tradition."

BENJ. W. BACON.

Yale Divinity Quarterly.

KARL O. THOMPSON, '07, EDITOR-IN-CHIEF.
ASSOCIATE EDITOR.
THEODORE B. LATHROP, '08, ASSISTANT EDITOR.
ALBERT T. STEELE, '07, ALUMNI EDITOR.

PROF. BENJAMIN W. BACON, PH.D., FACULTY ADVISOR.

HUGH ELMER BROWN, '07, BUSINESS MANAGER, 917 Yale Station, New Haven, Conn.

SUBSCRIPTION PRICE, 50 CENTS A YEAR

if paid prior to Jan. first. Otherwise, 75 cents a year. Single copies, 20 cents.

The date upon a subscriber's address, indicates the expiration of his subscription. It will be assumed that a continuation is desired unless notice to the contrary is received. Address ALL communications to the YALE DIVINITY QUARTERLY, Box 917, Yale Station, New Haven, Conn.

THE OPENING YEAR.

To one returning to Yale Divinity School, the first new impression is that brought by the changes in the faculty. A new student cannot realize the sensations of the older men who have been here one year at least. We are very glad to greet Professor Bacon after his year's absence, and to welcome Professor Beach to the new professorship of Missions, but somehow the seminary does not seem natural without Professor Stevens, whom we all loved. His untimely passing removed one who made himself a friend to every one, and by such an approachable, and genial personality that his friendship was an inspiration. We all admired him for his knowledge and wisdom, but that intellectual power was made of more value to all his pupils by the character of the man. As all his writings show, as all his seminary labors in the office or in the classroom reveal and as the business and social relations of his life manifest, Professor Stevens was a man of great saneness, generosity and Christian fellowship. We mourn our loss, but rejoice to have known such a man.

The work of the year was interrupted for four days soon after the opening by the Haystack Centennial of the American Board. But the classes are now well under way and the usual difficulties of schedule and uncertainties of scholarship work are now settled. The idea that seems to be dominant in every phase of our new year's work is the fullest utilization of our resources. Our equipment is very extensive in things material and intellectual and all are being made to yield the richest returns possible. Under efficient guidance, the success gained at the end of the year ought to be greater than at any time heretofore.

THE SEMINARY LIFE.

The note that was struck at the first prayer-meeting of the Seminary is one that ought to be sounded constantly throughout the year. And that is that the men at the seminary are the ones that make the spiritual tone of the seminary life. Our time is largely occupied with intellectual pursuits, but this should not be a monopoly. We must balance the mental and the physical by a healthy and steady spirituality. To this end several things work, among which are the daily chapel exercises, the weekly prayer-meetings of the students, the floor or group prayer-meetings, and, of course, the private devotions of the individual men. It seems hardly necessary to urge upon all the faithful support of each of these means. But it may not be presumptuous to say that the seminary should have the spiritual co-operation of all its members. Not only will the seminary life outside the class-room mean more to us all, but also training in the lecture hours, if we do not neglect this all-important element.

THE QUARTERLY.

The alumni have continued their hearty support of THE QUARTERLY and we desire to express our appreciative thanks to them. Several excellent articles have been contributed without special solicitation, and we trust this will become a habit. We would further bespeak the co-operation of the seminary men in this way and suggest the contribution of book reviews or of the titles of books that would be helpful to our general readers.

SEMINARY NOTES.

Mr. Raymond G. Clapp, '03, has returned from two years of study in Germany, to take the position of Director of Religious Work.

Professor Walker returned October 19 from a summer in Europe. Professors Curtis and Brastow spent the vacation at Castine, Maine, Prof. Porter at his summer home at Short Beach, and Prof. Beach in New Haven. Prof. Bacon arrived early in September from Palestine.

The Dean's office has been changed to room 668 on the first floor of West Divinity Hall. Miss May B. Lyon has taken the place of Miss Alice Merriman as secretary.

The Pilgrim Press is to publish the three addresses given at the alumni meeting at Commencement, by Rev. W. B. Thorp, '91; Rev. P. H. Epler, '96, and Rev. E. G. Guthrie, '04. We are glad of this preservation of excellent addresses.

The opening exercises were held the evening of Sept. 27 in Marquand Chapel with President Hadley presiding. Prof. Bacon delivered a fine address on "Realism and Idealism in Theological Education."

Prof. Edward C. Moore of Harvard is giving the required courses for Juniors and middlers this year in Systematic Theology, to fill the vacancy caused by the death of Prof. Stevens. Prof. Moore will continue this work till February, when he expects to go to China as representative of the A. B. C. F. M.

Mr. S. J. Case, instructor in Greek last year, has accepted a similar position in the faculty of Cobb Divinity School at Bates College.

Mr. W. J. Hall, last year's Director of Religious Work, has gone to the Yale Mission in China as an instructor in the College at Chang Sha.

The annual outing of the Divinity School was held this year at Mansfield's Grove, Oct. 3. In a series of contests in running and throwing, the Juniors proved to be the best throwers and the Middlers the best runners. A baseball game followed and the campfire luncheon with speeches following was enjoyed by all. Responses were made by Professors Curtis, Bacon and Beach, and Messrs. Westenberg, Lathrop and Lindeman.

The Haystack Centennial of the American Board at North Adams and Williamstown, Mass., was largely attended by the Divinity students, so that the exercises of the school were suspended Oct. 9-12.

Dwight Hall is undergoing a number of repairs which will add greatly to its usefulness as the center of the College Y. M. C. A. A grill room and billiard table are to be added.

The enrollment of the school is as follows: Graduates 20, Seniors 14, Middlers 20, Juniors 13, Specials 15 and Students from other departments 12, making a total of 94.

ALUMNI NOTES.

1875—John A. Kaley, Little Valley, N. Y., to North Ridgeville, O. Began work Sept. 1.

1888—Frank V. Stevens, Whitewater, Wis., accepts call to Yankton, S. D.

1892—Edward P. Seymour, Greenfield, Mass., accepts call to White Oaks Church, Williamstown.

1896—Charles N. Thorp called to First Church, Chelsea, Mass. Returns to New England where he belongs by ancestry and as a preacher. He was first settled at First Congregational Church, Oswego, N. Y., where his successful ministry added many members.

1901—L. G. Omwake, Dean of Ursinus College (German Reformed), Collegeville, Pa., has accepted the presidency of that institution on condition that an endowment of $100,000 be raised. Prof. Omwake was recently married to Miss Sophia Hendricks Casseberry, secretary of the same institution.

1901—Clarence M. Lippincott is pastor of the Methodist Protestant Church at New Cumberland, W. Va.

1905—Otto W. Burtner accepts call to First Church, Ansonia, Conn.

1906—Oscar E. Maurer was ordained pastor of the Congregational Church at Great Barrington, July 3. Prof. Frank C. Porter, of the faculty, offered the ordination prayer. Former Dean Sanders delivered a very impressive charge to the minister. Mr. Maurer was born in Garnaville, Ia. He received his B. A. from Beloit in 1903. Last year he was editor in chief of THE QUARTERLY.

IMPORTANT THEOLOGICAL WORKS.

PUBLISHED BY *CHARLES SCRIBNER'S SONS*, NEW YORK.

THE LYMAN BEECHER LECTURES AT YALE UNIVERSITY, 1906.

The Social Me sage of the Modern Pulpit.

By CHARLES D. BROWN, D. D., Pastor of the First Congregational Church, Oakland, California. Crown 8vo. $1.25 net. Postpaid $1.38.

The Outlook said of these lectures: "No more significant sign of the set and the strength of this social movement has appeared among us than the turn recently given at Yale to the Lyman Beecher Lectures on Preaching. The lecturer, Dr. Charles R. Brown of California, possessed unusual qualifications for such a service. He is a man in whom both capitalists and laborers confide for just appreciation and competency to lead.

"Dr. Brown's indictment of our economic system is that it is a system of unmodified self-interest and that this ruling principle brings in, not the kingdom of heaven, but of hell. The way out, however difficult, is plain. It is in substituting for the ideals of Pharaoh or Cræsus concerning property the ideals of Christ coneerning persons.

"These lectures in book form are very likely to elicit a wider interest than any of their predecessors."

The Apostles' Creed in Modern Worship.

By WILLIAM R. RICHARDS, D. D., Pastor Brick Presbyterian Church, N. Y. $1.00 net. Postpaid $1.10.

"Written in the modern spirit and with a knoweldge of the difficulties of belief among educated men, the lectures are clear and concise, with here and there passages that are really stimulating."—*The Churchman.*

A Critical and Exegetical Commentary on the Book of Psalms, Vol. I.

By CHARLES AUGUSTUS BRIGGS, D. ., Professor of Theological Encyclopaedia and Symbolics, Union Theological Seminary. $3.00 net. Postpaid $3.20.

"In matters of textual criticism and historical interpretation this work has no superior."—*The Congregationalist.*

An Outline Of Christian Theology.

By REV. CHARLES ADAMS BROWN, D. D., Professor of the Union Theological Seminary. 8vo. $2.00 net. Postage extra.

This volume, the result of many years of work with sfudents, covers in outline and with some amplification the whole field of Christian theology. It is written in a scholarly and modern spirit and will prove an important addition to theological literature.

Outlines of Biblical History and Literature from the Earliest Times to 200 A. D.

By FRANK KNIGHT SANDERS, Ph.D., D. D., Sometime Professor of Biblical History and Archaeology in Yale University. 12mo. $1.25 net. Postage extra.

These outlines enable the student to get at the Bible itself in a most helpful way, to realize vividly the history which it relates, supplements, or develops, and to appreciate the various stages in the gradual development of the Israel which became the world's religious teacher. This is one of the volumes of "The Historical Series for Bible Students," of which seven have been published.

1906—Robert S. Smith was ordained as assistant pastor in Dr. Bradford's church, Montclair, N. J., Oct. 15. Prof. F. C. Porter offered the ordination prayer and the following Yale men had parts in the service: C. L. Goodrich, '84, G. P. Eastman, '89, F. Q. Blanchard, '01, and D. B. Eddy, College '98.

Ex-1907—Lawrence A. Wilson was ordained pastor of East Charleston, Vt. (which he organized), July 6. W. H. Wood, '05, offered the closing prayer. Rev. Wilson has discontinued his studies for the present to accept an urgent call to the pastorate of Hardwick, Vt.

HATS, HABERDASHERY, SHOES
AND MEN'S CLOTHING.
SOLE AGENTS FOR
Atterbury System Clothes
854 Chapel Street, - - N. Y. Store, 39-41 Cortland St

LAMBERT

College Men's Favorite Barber Shop. A. COSMAR'S TONSORIAL PARLORS,
55 BROADWAY,
Opposite new Soldier's Monument. NEW HAVEN, CONN.

Established 1830.
KIRBY & SON,
JEWELER AND SILVERSMITH,
Makers of Society Pins, Badges, etc. Yale Souvenirs a Specialty. 822 Chapel St.

NORTON & SON,
TAILORS
5 Doors Below New Haven House. 978 CHAPEL STREET.

CLEANLINESS IS GODLINESS.
ABOVE all things you should keep your teeth clean and free from decay. What looks worse to a person's appearance than a lot of decayed teeth? What is there that is more disgusting than the foul breath that goes with them? Out of respect for your friends have your teeth attended to at once. Call and have us examine them, it costs you nothing. For the best class of work our prices are the lowest.
NEW HAVEN DENTAL CO.,
110 Orange Street, (cor. Chapel.)

J. J. KRAFT,
Merchant Tailor,
26 Center Street, NEW HAVEN, CONN.